

# Religious Education

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## Co-Ordination in Religious Education

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In order to pave the way to any healthful and helpful co-ordination of religious educational agencies in a community Christian people must open up their minds to some very vital and far reaching truths. One is that Religion is God's education of man, that the old time treatment of nature and the supernatural as two enemies striving for the mastery in the universe, is being cast out from both philosophy and theology, that there is not a blade of grass that could hold itself erect and green for half a minute were it not for an unseen and intangible power above it and beneath it, and that no miracle has ever been performed upon the face of the earth that was not the most natural thing in the world for Him who performed it. This gulf so long fixed but now being filled between the God of the heavens and the God of the earth, the God among His great stars and the God among His grape vines and corn fields, has created and sustained a conception of religion that has put but little emphasis upon its educational nature and covered it over with a series of decrees, covenants, transactions and satisfactions in the counsels of a far off heaven. Religious education is the core of the Old Testament. "Thus said the Lord" is not a proclamation shot down from the skies, but a "Thus saith the Lord" through the vital spiritual experiences of men, a personal, and growingly intimate, and growingly significant relationship between child and father. And the disciple-band of the New Testament means the same thing, a group of souls coming to a consciousness of their power, their potentiality, their predestination and their destiny with the gradual ascent and outward reach that characterize all forms of life, the steady upward march of vitalized and illuminated faculties, the slow-footed, sure-footed entrance of God into human life that has for its object and its glory the transformation of the common man into the divine man.

We are coming to this. There is scripture and reason at the bottom of it, and there is in it a rational conception of humanity and a rational conception of the heavenly fatherhood that will give wings to all our efforts for Christian educational co-operation and confederation. For it will clothe our religion in terms of life and life is something we are all interested in.

And another prerequisite of such co-operation and confederation is a realization of the utter un wisdom of putting into the life of childhood the religious conceptions of manhood. Every great doctrine of the creeds of Christendom, the growing creeds of Christendom, the enlarged and liberalized creeds of Christendom, has something in it for the laughing souls of boys and girls, and it is poor religious teaching that would stop that laughter or turn it into a morbid emotionalism or an artificial trickle of tears. Our Bible Schools must remember that a child is a child, a growing thing, from little crumpled fingers running along the rainbows to the beauty and strength of manhood facing the world for toil and battle. We are told that the heavy doctrines will come up afterward through the child's consciousness and reach the surface by the time he becomes a man. Better put in something that will come up now and reach the surface while it is plastic and do some good in the present tense. I would not care much for any co-operation that would unite the Christian educational forces for the deeper reach and the wider spread of religious conceptions that must be gotten rid of with a better knowledge of the Bible, and as more of God's revealing light breaks in upon the minds and souls of men. A ten-year-old child weeping over Adam's sin or the lost condition of mankind would better be out in the yard jumping rope or swapping jackknives. It can be told of sin, but better leave Adam out. It can understand sin but it cannot get very close to Adam.

And another thing that will lead toward co-operation and co-ordination in religious education will be a trip hammer emphasis on the essentials of Christianity. If we are going to meet anywhere, this is where we must meet, and the horizon here is all lined with light. We are getting hold more and more of the vertebral column of Christianity. Our little old battle fields are budding, the flowers creeping over them and the blossoms of the trees of life falling down upon them. It is not a matter of sentiment, but

a huge bulk of sane and sensible conviction that is beginning to dominate the whole realm of religious thought with the persuasion that if we are going to win men to Christ, it must be by the Gospel of Christ and not by the gospels of the Councils. Some of these non-essentials are very beautiful, and some of them are dry as dust, some of them waft a little celestial perfume as they rustle by, and some of them are encrusted in glorious historic traditions of the militant church. But under them all and more important than them all are the ribs of the faith and it is the ribs and the ribs alone that are going to count in bringing in the millennium of our Christian union. There will be no co-ordination of anything worth anything among the little tangles of our ecclesiastical fringes. It must be in "the innermost rim of the heart's red center." It must be Christianity reduced to its common denominator. It must be its universal appeal to the universal man. There is such an appeal and there is such a man and they will come together if we will only let them. We do not know whether the Christian church shall ever fall into a single organization, but whether it does or not, it shall fall and it is falling into a single spirit and into a loyalty to its essential truth that shall open up pathways to a co-ordination in evangelism, in education, in mission work and in many ways that shall be like a veritable wind of God, blowing over its pulpits and down its aisles. We have no program. The program will come with the arrival of the men and the arrival of the spirit and with the arrival among other things of an intense realization that our religion must be put into terms of life, that a child religion must be taught to a child and that the basis of all our union must be found in the essential truths and principles of the Christian religion and the Christian ethics. It will start in the local church under the hands of the minister and go out into the larger field under the direction of the Spirit of God, and it will be encouraged, helped, inspired by such work as the Religious Education Association is doing, by the widening of Christian sympathy, by the finding of profound unities among manifold perplexities, and by such love for human souls and such watchful care over their development as shall strip away from us our little bigotries, and fill us with an enlightened enthusiasm for humanity and the Kingdom of God through which they cannot be seen, but only the Master's arms around the Galilean children.

## Moral Training in Business Education

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"G—— does not offer everything. \* \* \* It does not teach agriculture, nor veterinary science, nor medicine, nor law, nor stenography, nor any of the brief 'bread-and-butter' courses." "In most I—— colleges one-half to one-third of the catalogued student attendance comes from adjunct schools of music, art, etc.; C—— College has steadfastly eliminated this kind of work." These are samples of statements that are frequently made by the presidents of Christian colleges. The design of this article is to raise the question as to whether or not the right view of the aim and scope of Christian education would not lead every such institution in the land to offer commercial courses and other "adjunct schools" as rapidly as the resources of each college permit.

In the past the scope of Christian education has been limited. In so far as this has been due to lack of funds it has seemed unavoidable, but it is lamentable in so far as it has been due to a wrong conception of the aim and scope of this education. Broader views are coming to prevail, yet many of our educational leaders seem to be still under the restraint of the old idea of Christian education that makes "the educated class the spiritual descendants of the monastic orders," and requires of them "the same intellectual leisure and quiet superiority to the toiling, downward-looking, productive masses of men." The very institutions that should always be in the very forefront, bringing every department of training into captivity for Jesus Christ, have been slow to adopt "any new thing," and consequently find themselves today in many respects bringing up the rear in the educational procession.

*The Aim of Christian Education.* The formation of character has long been considered by many as the sole aim of education. It is, indeed, one essential element in the process of education. To make one Christ-like is a true and essential element in Christian education. One may, however, have an essentially wrong conception of what it is to be "Christ-like." Others, as Herbert Spencer, call it "preparation for complete living." This is excellent, provided one has the right conception of "complete living." Francis G. Peabody, in "The Religion of an Educated Man," states that "one is educated when he is master of himself and of his task." He also states that "service must be regarded

as the test of all true education," and that we must regard "that man as educated who is best adapted for the environment of duty which his special life must occupy and use." I prefer to say that Christian education is the development of the powers of body, mind and soul under the influence, and for the use, of Jesus Christ; or in other words,—the preparation of the individual to do in the best possible way the work that God has called him to do.

*The Scope of Christian Education.* If we grant the correctness of this aim of Christian education, immediately we must enlarge our view of its scope. If all our young people are called of God to the same work, or are endowed with the same talents, or blessed with the same opportunities for securing training, then all may be cast in the same mold. But all have not the same work; all have not the same talents; all have not even the same opportunities. This being true, I submit that we have unduly limited the scope of Christian education in so far as we have not provided our young people with such training under Christian influences as their inclinations, or talents, or opportunities, or duties have led them to seek. The standard curricula of our Christian colleges today have been handed down from hoary ages and have been preserved with reverent and jealous care. Each new feature has been added only after much contention, and each change has been greatly deplored by those who believe in the one uniform type of liberal learning, a product of the Middle Ages.

The young man, then, who for any one of many reasons may desire the regular classical, philosophical or scientific courses leading to the time-honored degrees, will have no difficulty in securing excellent training under religious influences; and whether he becomes a Christian or not he will go forth with his visions enlarged and his whole attitude toward the Christ mellowed. But suppose that for equally good reasons (and of these we must admit that there are many) he feels called early to begin to earn a livelihood for himself or for others—to become a bookkeeper, a stenographer, or to enter any one of many other spheres of activity calling for some special training; in the majority of cases he must seek such training under influences which tend to give to him one-sided views of life, and to alienate him from religious faith. Is it not the duty of Christian educators to so enlarge the idea of the scope of Christian education as to include every

possible department of training that ministers to the preparation of young people to do in the best possible way the particular work to which God has called them?

*A Sad Neglect.* "Business, education and religion are the dominant forces of the age. They are the trinity upon whose proper development and assimilation in the lives of the people depend the progress of civilization and the triumph of God's kingdom in the earth." These are the words of a successful, Christian business man in a recent address. Religion has mightily claimed attention, and, in so far as it has been intelligently stated, the world is receiving its King. Education, likewise, is being given its proper emphasis in the present age, and magnificent results are already apparent. Today men of sterling character, trained in Christian colleges, are occupying many of the most important positions in every department of the life of our nation. More and more the principles inculcated in these institutions are coming to be recognized as the essentials of all true success. Religion and education have thus long worked hand in hand with beneficial results, and these results have been felt in the business world in so far as they have entered into it. It is, however, a generally recognized fact that nowhere else are Christian principles more needed than in all that is included in the term "business." Has Christian education done all that it could do toward permeating the business world with its principles? Suppose, for example, that during the past fifty, or even the past fifteen years, all our Christian colleges and universities have been providing good, strong commercial courses (not to mention others now) taught by men of God—that thus thousands of young men and women had gone out into commercial activity either as active Christians, or with hearts attached to a Christian college—would not this leaven have tremendously purified and elevated the business world? Religion, education and business are all essential to a complete man. Let us, then, seek to bring the three into the proper relation to each other, for the world needs "business men who are educated, educated men who are practical, and religious men who are both educated and practical."

*The Demand for Business Training.* A careful examination of the reports of the "Religious Education Association" fails to reveal in any one of them a single reference to *religious business*

*training.* This certainly seems strange when we consider that today thousands upon thousands of our young men and women are pursuing commercial studies. Nearly every town of 10,000 in the land has its commercial school, while every large city contains them in large numbers. Many of our normal and state schools offer "business courses" which frequently exceed all others in popularity. In the great majority of these schools our young people secure their training inevitably with the impression that in some way what they are receiving is in no wise connected with the religious world, and consequently go forth to seek and save for selfish ends and not as stewards of the King of kings.

I want it distinctly understood that I believe that the average young man or woman is best prepared for a business career by pursuing the regular college courses. That leading and successful business man was right when he said: "My son will be a business man, but the best preparation I can give him for the larger business enterprises of today is a college education. I have noticed that the larger problems of business need the training and the intellectual force that can best be secured by a thorough college education. It takes the well-balanced mind of a thoroughly and broadly educated man to handle the difficult problems of these days." Yet I count it but the part of wisdom to recognize the strong demand that exists today for "training for a business career," and to provide for the securing of such training under religious influences and in a college atmosphere. Careful thought will indicate the many advantages of this plan. Many young people seek the shorter courses because of wrong impressions as to the value of a college training, or the possibility of their securing it. When given the broader vision through contact with college life, such young people invariably enter the college classes after finishing the commercial course. On the other hand many of the college graduates will take the business courses, and thus go forth fully equipped under influences that will make them through life stewards of their Lord's money.

Inasmuch as large fees are charged in the average business college, it is possible for our Christian colleges to provide these courses on a self-supporting basis, and at the same time offer the instruction at an expense less than that required in the so-called "Business Colleges." The gain to the kingdom of God in bring-



ing this great army of young people into touch with the spirit of a Christian college—giving them business training under the tuition of earnest Christian men—is certainly such as will abundantly justify the offering of such courses. This fact is emphasized when we remember that the demand for such training is so great that the entire expense of fitting up quarters and providing instruction can be secured from tuition fees. Under efficient instructors the department may be made to provide an income for the institution over and above all expenses.

In the light of these facts it seems incredible that any Christian institution should attempt to secure credit for itself by boasting of its "steadfast elimination of this kind of work." In doing so, it but calls attention to the fact that it has failed to comprehend the real aim and full scope of Christian education. Training for business should be no small part of complete Christian education.

Other advantages of such courses being offered by Christian Colleges are indicated in the following statement which appeared in a recently published Bulletin of McMinnville College, under the caption, Business Training In a College Atmosphere and Under Christian Influences. "A Christian College presents advantages and opportunities which cannot be found elsewhere. Students who come to McMinnville College for their business training are surrounded by influences and live in an atmosphere which cannot be found in the average business school. In a College atmosphere they are not likely to feel that a business education includes all that is worth knowing. They are inspired to desire and plan for the higher education which is offered by the College courses. They become acquainted and form friendships with College men and women—friendships that are among the most valuable that may ever be formed. They are trained under influences which develop strong characters—the pre-eminent need of the hour. They are led to see that no subjects are so important as honesty and square dealing—that tricks of the trade are to be avoided, and that a settled purpose to do right is the very best asset for one who would long succeed in business. Parents who have children to educate would do well to give these facts more than a passing thought in this day when right thinking and doing are being demanded in all the walks of life."



## **A Forward Look in Religious Education**

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Education Association

In this first number of the Journal issued after the annual convention, the members of the Religious Education Association have a right to expect from the president a word of greeting, of review, and of anticipation.

Personally, the individual members of this widely scattered and widely representative Association are assured that, much as the honor of election to its presidency is appreciated, I could not have been persuaded to attempt its duties at this time but for the profound conviction of the deep importance of its mission. With that conviction, after sincerely trying to turn the election elsewhere, it was impossible to refuse this task. Coming thus to this office, I have, therefore, the right to say that the measure of leadership involved is accepted with the clear perception that only by the hearty co-operation of very many earnest and distinguished men and women all over the country can the great ends of the Association be even partially attained in the new year. That co-operation I earnestly bespeak, both for the General Secretary of the Association and for myself, and upon it I confidently count.

As the resolutions adopted at the annual convention declared, this Association "was born in a deep sense of our national need of a great new emphasis upon moral and religious education and upon the inter-penetration of educational and religious ideals. If it did not exist, patriotism alone would demand that another agency to do exactly its work should be formed without delay. It is needed; it is meeting the need; it must meet it more and more."

At the same time it is to be frankly admitted that the Association has come much more slowly into its place and work than was at first expected. It was attempted to bring into almost immediate existence an organization comparable in scope and magnitude with the very long established National Education Association, upon whose lines it was frankly modeled. Various special rea-

sons conspired to make these first years difficult; and the very largeness of the plans of the Association have made their prompt and easy accomplishment impossible, and much misunderstanding and disappointment almost inevitable. It has been hard at times to register any apparent progress. Many looked to the Association for the accomplishment of tasks—for example, in the publication of definite Sunday-school lesson courses—that it could not wisely undertake because it would bring it into direct competition with many existing and well established agencies, and surely cut it off from the much larger task of suggestion, of guidance and of co-operation concerning all these varied agencies and interests. Similarly, the Association must scrupulously abstain from undertaking, through its own officers, the particular tasks already belonging to individual agencies and religious bodies. Its far greater obligation is to secure the intelligent and vigorous co-operation of these organizations and to bring the full force of their united influence to bear upon the development of the highest national life.

Under these circumstances it is not strange that many have felt impatient and have been inclined to think of the organization as one quite too largely upon paper. Practical men have been demanding to be shown what the organization was really accomplishing. It was a reasonable demand, but one by no means easy to meet out of hand. That demand can be met today as in no preceding time in the history of the Association. In the first place, I think it quite impossible to estimate the indirect influence of the formation of this Association in quickening moral and religious education along multitudinous general lines. Very much has been accomplished that cannot be directly traced to the Association, but is nevertheless really due to its effectiveness in the stirring up of public sentiment.

In the second place, there can be no doubt that the four great conventions of the Association at Chicago, Philadelphia, Boston and Rochester, with their notably strong programs and lists of speakers, have commanded such attention to the great need of moral and religious education as has never been secured before. The earnest thought and labor, moreover, of such men as President Harper and the successive Presidents of the Association, Dr. Frank Knight Sanders, President Charles Cuthbert Hall, Bishop

Wm. F. McDowell and President Wm. H. P. Faunce, we may be sure have not been spent in vain.

The three volumes of the Association, too, soon to be followed by a fourth, contain a mass of very valuable and pointed discussion of all the great themes of moral and religious education.

But the quiet, steady achievement of the year just closed gives, after all, the greatest reason for assurance and confident hope as to the future of the Association.

And of this work of the year the members of the Association are now in a position fairly to judge, for there have been sent to every member of the Association copies of the Secretary's and Treasurer's reports for the year, together with a copy of the program of the Rochester convention.

From these it can be clearly seen that the work of the Association has been steadily pushed forward; particularly by the very important step of the establishment of the Journal of the Association, "RELIGIOUS EDUCATION"; by the notable fact that the debt of the Association has been reduced by more than a half, and also that an assured constituency has been achieved. To this result have contributed, especially, the acting secretary, Rev. Henry F. Cope, whose success is only fittingly recognized by his election as the regular General Secretary; the President of the Association, Dr. Faunce, and the Executive Board, among whom it may not be invidious to mention particularly the vice-chairman of the board, Mr. L. Wilbur Messer, who has been the efficient chairman of its business committee and in frequent conference with the Secretary.

The year just passed was the most critical in the life of the Association. It is not too much to say that it has proved that the Association has now passed the experimental stage; has come to consciousness; has found itself; and while it attempts no great public propaganda, just as the National Education Association does not, may be expected to go steadily forward in the fulfillment of aims too large to be achieved in a few months.

The definite recommendations of the Secretary adopted by Executive Board and the Board of Directors, indicate plans immediately in contemplation. The Council, the most important single department of the Association, under the vigorous direction

of its executive officers, Professors Coe and Votaw, promises, among other things, in co-operation with the various departments, work in the direction of an annotated general religious bibliography that cannot fail to be of the highest value. The theme of the next convention, The Relation of Religious and Moral Education to the National Life, is certain to be strongly presented and to call out a deep and widespread response, and should be developed not only in strong popular addresses, but in carefully studied papers by the different departments. The President is glad also to be able to say that Dean George Hodges of Cambridge, has already consented to undertake the annual survey of moral and religious education for the next convention, the most important single feature of these annual gatherings.

No man can study thoughtfully the national need, on the one hand, and the organization of this Association, on the other, and not believe that the Religious Education Association has enormous, unrealized possibilities which we are now in the way to begin, at least, to approach. Let every officer and member help to make the present year a record year. This year ought to see the debt cancelled, the new volume published, the Journal an increasing religious force, the central office counting even more than last year for guidance and suggestion in religious questions, the Council fully launched on epoch-making discussions, every department a little better able to make its own peculiar contribution available for all, the holding of the greatest convention the Association has yet had, and, through all, the combined forces of righteousness made somewhat more effective in the life of the nation.

## Religious Education in the Home

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The home is the place for religious education. Other agencies are good, but this agency is the best. Round the family altar the principles of religion should be inculcated. There its importance should be emphasized.

The family altar used to be the rock on which our homes were built. It is almost a thing of the past in many Christian homes to-day. Some are old-fashioned enough to still believe in it. Perhaps it did belong to a stay-at-home age, when the activities of life did not go far beyond the farm and its narrow circle of interest. Perhaps it was easier to keep it up then, than now. What a history it has had! What a sturdy stock they were who loved it! What a priest he was who led his family at that altar into the presence of God! The busy life of the present that has tumbled down the family altar is making other inroads into the noble family life of the past. Let us hope that since the old has passed away, something better shall take its place. Religious education must still be conducted in the home.

The home is a domestic university. Some are without pupils, and a few are without teachers, but most of them have both. They run all the year round, having no recesses, no vacations. All are steadily turning out their work on the world. Some teach vice and some virtue. Some graduate pupils who will prove an honor to their university, and some graduate rascals.

Home is a school. It is a place where lessons are learned. By precept and by example the teacher inculcates the lesson. The pupils are apt learners. They hear the precept and they watch the example. Constant reviews drill the lesson in. No wonder the impressions made in this school are never forgotten. They are part of one's very self. From this one sees the importance of inculcating religious principles in children. In a Christian home these principles will be Christian principles, and they will be grounded in the Bible.

These universities are the most important. They begin at the foundations. They take their pupils before some one else has had a chance. The pupils are unspoiled. They are unmade.

indeed. If the work here is well done the child gets a good start, and later schools cannot undo the results. As the twig is bent the tree inclines. As the first years are tended so will be the later ones. No wonder Napoleon and others, great teachers among them, have asked for the first years of a child's life. They are the best. They settle what the later years shall be.

These domestic universities should be first class. The head teacher should be a queen. Embodying the high ideals of honor, integrity, truth and right, all the teachers should reproduce themselves in their pupils. Every virtue under the shining stars can be best taught by such teachers. What a precious heritage to a child is the memory of such a teacher. He will forever cherish the laws of that school. In times of trial its lessons will not have been learned in vain. Daily these homes are instilling justice and fidelity and industry into their pupils. The manhood and womanhood of the world will confess their debt a century hence.

But suppose the lessons taught there be unworthy. Suppose the child hears oaths, and evil counsel and vile motives urged. Suppose the home be one of railing, cursing, lying, cheating, hating and reviling. It will still do its work in the souls of its students. They will come out deformed, ugly, hateful, given to lying, cheating, cursing and reviling.

Little deceptions are sometimes practiced in good homes. Little falsities, insincerities exist there. The parents smooth them over and cover them up, but the child is too bright to be deceived. He knows if his mother is a liar. The child knows if his father is a coward and a sneak. He knows whether they are good because it is the fashion, or because they see an advantage in it, or because they really are good. He sees the face of his father in public, and then again at home in private, and says in his heart that he is a hypocrite, or an honest man. He sees his "angel mother" all smiles to a guest she does not want to offend, and a wild-cat when the guest is gone.

No parent can escape the searching gaze of the child. That is the hardest examination any one has to pass. The clear, innocent eyes look through sham and pretense. The soul of the child may soon yield and follow a bad example. It is likely to do so sooner or later; but if it should see a light and follow a better way, that child and that parent are separated forever.

These domestic universities teach their pupils life's best lessons. The teacher struggles not in vain. The pupils see the effort and are grateful. They know the teacher's patience and fidelity. They know the courage of that grand doctor of the old school who stands to his task to win bread, who strives against misfortune and defeat. He knows the tender solicitude that plans a thousand ways to make ends meet; and all the while he is learning to strive, to bear, to do. These are great schools. Flood them with light. Teach the Bible in them. God has endowed them. They are blessed for evermore.

The family altar should be preserved in some form or other. If the old method of meeting for family worship while the head of the family read the Bible and offered prayer is to be lost, the substance of it, at least, should be preserved. In a Christian home children should be taught the fear of God in some way. They should be taught the Bible, should commit its words to memory, should understand its principles and be familiar with its great examples. No rush of modern life can lift that responsibility from parents. The duty toward children is at home. The pastor is not responsible for your children. The Sunday school is not to blame for their ignorance. The parent alone is to blame.

The home, even if the altar is gone, should be a Christian home. Maybe that "if" is fatal. Family prayers, when held, should not be formal or mechanical. If they are, it is no wonder the children prefer not to have them. The reading of the Bible should be intelligent and interesting. The prayers should be earnest, victorious ones. Further, there should be some adaptation of the religious education of the home to the nature and age of the child.

The child has a religious nature, but it is not that of old age. It has in it some of the same elements, but they are qualified by child nature, which is not adult nature. No bigger mistake could be made, and yet it commonly is made, than to expect children to behave like grown people in regard to religion. They do not act like them in other things, why should they in the things of Christ? A child is full of impulses. They drive him hither and thither. Like the honey bee he is constantly zigzagging, but this zigzagging is the child's salvation. He would never grow if he did not zigzag. By this means he gathers new facts and changes



them into the honey of experience. He will zigzag in his religious life as much as in anything else.

A child has not the adult's love of the Bible. Yet older people are constantly disappointed that their children do not possess the same love for it that they have. Too many people forget their childhood. At least they don't want the children to have any. They want the children to start full grown. That is not nature's way.

A child is just as well fitted for religion as an adult, but in a different way. The wonder element appeals to him, not the reflective; the emotional, not the intellectual; the sentimental, not the philosophical. Religion is not a thing the child should be fitted to, but something that should enlist his awakening powers as a spiritual organism. Religion should bring out something that is in the child, and do so according to normal child processes rather than be a thing to be crammed down the child's unwilling throat as a sort of nasty medicine. Religion has deep roots in human nature, and builds on human emotions, ideas and volitions, a child's no less than the adult's.

## A Lesson from the Weeds

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The sooner we realize that religion is not a set of historic facts to be taught a child, nor a line of reasoning by means of which he is to come to the conclusion that our denomination is the right one, the better. Religious training, when rightly understood, is the *awakening* of the emotions of a child so that he feels not only that there is a power at work greater than man, but that this power is kind and wise and that it is a personality which we reverently call God, our Father. The history of the race teaches this; psychology emphasizes it; and the close intimate companionship of any child will illustrate it. Historical facts and church dogma come later. Reverence and love are the foundation stones—and the opportunity to teach these is within the reach of every mother, no matter how limited her education or her circumstances. Perhaps I cannot better explain my convictions than by sketching one of many experiences that have come into my own life.

My seven-year-old neighbor, Harold, was a boy full of life and energy. He and I chanced to be digging out some weeds in my garden one morning. "Why do you want the weeds dug up?" he asked. "Because they are ugly and greedy," I answered, "and take all the food the soil has to give, so that there is none left for our pretty flowers." "God made the flowers, didn't he?" asked the boy. "Yes, and isn't it wonderful," said I, "that the nasturtiums always come up red or yellow, and the pansies always come up yellow and purple, and the violets, blue [touching each flower as I spoke] and yet they all come out of the same ground and are warmed by the same sunshine and watered by the same rain!" He nodded his head thoughtfully, then stopped digging and gazed far off into space, as was his habit when thinking. His face and attitude showed me that he was conscious of a power far beyond the power of man, such as comes to each of us whenever we really think of the constant miracles which nature is forever revealing to us.

Some soft tiny white cotton seeds were floating in the air and one chanced to fall upon the back of the boy's hand. Its light

touch brought him to earth and me again. He looked down at the seed a moment, then carefully holding out his sunburned hand on which the seed rested, he said, "Tell me about this." "That," I said, "is a seed from the big cottonwood tree in Mr. A.'s yard. All spring it has been growing and growing and drinking in the sap the big tree brought it from the ground and getting warm in the sunshine, so that it might be ready to drop off the big tree and begin its own little tree-life. You know," I added, as I saw the look of interest deepening in his eyes, "that each little seed has within it the power to become a great big cottonwood tree if it gets the chance." Harold looked up at the tall tree which shaded our own and our neighbor's yard and then looked down at the tiny seed upon his hand. He involuntarily moved a little nearer to me and then said in a low voice, "God made this little seed, too, didn't he?" "Yes," I replied, taking his hand gently in mine, "God made every plant that is in our garden and He made all the trees, and He made every plant and every tree so that each could grow seeds that would make new nasturtiums, or new pansies or new cottonwood trees. So all the fields and all the trees are telling us how good and how wise God is."

A troubled look came upon the boy's face. After a moment's silence he asked timidly in an embarrassed tone, as if fearing a rebuke, "Why did God make the weeds ugly and bad smelling? Why didn't He make them beautiful like the flowers?" He had brought me face to face with the question which is as old as the race, and which is the source of much of the doubt that has troubled the human heart since man began to reason. The whole conflict of the inner life as portrayed in the drama of Job must be answered in such a fashion as would satisfy a seven-year-old boy who was beginning his search after God! What should I say? How could I explain to him the problem of sin and suffering, or inherited inferiority? I trembled and for the moment shrank back and thought I would put off the answer until another time. But that other time might never come. I knew well that the time to answer a child's question on such a subject was when he was in a mood to ask it. So I spoke timidly this time, as I said, "Wise men who have studied weeds and flowers much more than we have tell us that all our flowers were once weeds, and that weeds could be made beautiful if they had the right kind of care."

"Why doesn't God give them the right kind of care, then?" he asked. "I think he wants us to learn how to make ugly things beautiful, and ill-smelling things sweet, so that we can have the joy of helping Him take care of His world." He looked up and smiled. "I never thought of that before."

Just then his mother called to him to come home. I said no more. We had had our little sermon; I wanted the seed to have time to grow. It is in a thousand such ways as this that the religious instinct can be awakened and caused to grow. Religion then becomes *a state within* out of which grows love and patience and reverence and all of the "Fruits of the Spirit." We try too often to graft it on from *without*.

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### The New Volume

Few matters are of greater interest to the constituency of the R. E. A. than the publication of the volumes containing the addresses and proceedings of the general conventions. The next volume will be uniform with those preceding; will be entitled "The Materials of Religious Education" and will go, as heretofore, to all members whose dues for 1907 are paid, without further charge.

In this volume the papers will be given with greater fulness than heretofore, the Journal affording the medium for the publication of the excess material which this plan will of necessity create. The Journal will also go to all members whose dues are paid, so that all may have complete reports of all the papers and addresses at the Conventions, as well as much other valuable matter regularly appearing in the bi-monthly publication.

## Religious Teaching in Jamaica

There is in the island of Jamaica, West India Islands, an unusual interest in religious education. Not only has the island been recently visited by a commission of Sunday School experts from the United States, but its clergy have taken steps towards the inculcation of religious truth in the public schools. A catechism has been prepared by a representative committee of ministers of many denominations and, having been adopted by the Board of Education, is now extensively used in the public elementary schools.

An abstract from the preface of the little book used in the schools will serve to indicate the general principles of the plan. "This catechism has been prepared in view of the fact that there is a strong desire on the part of many people in Jamaica that effective religious teaching should be given to the children in our Elementary Day Schools. Another fact which must be borne in mind is that it is helpful to the children who may pass from one district or school to another, to find the same moral and religious teaching in the same form, so that they can start where they left off.

"It is of set purpose that there is omitted from this catechism all reference to the distinctive teaching of any one denomination, and particularly to the doctrines concerning the constitution of the Christian Church and the Sacraments. These are matters in which difference of opinion arises; and it is felt that they are in any event best left to be taught in the church, in the family and in the Sunday School."

The subjects of teaching are: God and Man, Man's Duty, the Ten Commandments, Summary of Commandments, the Beatitudes, Prayer, the Lord's Prayer, the Resurrection, the Judgment and the Life to Come, and Summary of the Principal Facts and Truths of the Christian Religion. This occupies only fifteen pages. The language is plain, direct and dignified. In addition to the strictly catechetical matter there are four pages of scripture references to passages to be memorized and three pages of suitable opening and closing prayers. The book is intended to be used through the whole school period, though there is no indication as to the gradation of the material contained in it.

## **The New Departments**

### **Foreign Mission Schools**

This department, created at Rochester, is an endeavor to meet the needs of those persons who are particularly interested in the problems of religious education in the schools, either elementary, advanced, collegiate or theological, on mission fields in foreign lands. The number and the character of the inquiries on the methods and principles of religious education received at the Executive Office from the teachers and other workers on these fields indicates the need for such a department.

### **Fraternal and Social Service**

This department should bring together those persons engaged in educational work in fraternal organizations, social settlements, playground leagues, boys' clubs and kindred organizations. It should be of service especially to those who are promoting the present significant movement for fraternal education. It should also relate together those religious educational activities working through the College fraternities.

The significance of the movement for fraternal education can be seen in the following extract from an address delivered by Mr. Joseph B. Burt, at a local conference of the R. E. A., held recently in Chicago."

"There are too many men in the lodges. There are too few men in the churches. Too many men in the lodges will be the undoing of the lodges. Too few men in the churches will be the undoing of the churches. The object of the lodges is not to get all men into the lodges. The object of the churches is to get all men into the churches. The object of the churches should be to get religion into all men. The object of the lodges should be to help the churches and the schools get fraternity into all men. The lodges are passing laws to keep more men out of the lodges. The churches are passing laws and resolutions to get more men into the churches. But morals are not a subject of legislation. Morals are the result of education, and in order to bring about a better condition of things in this country it is necessary that we become better educated.

"The lodges will remain fifty years behind the times until their five million lodge men harness their great and powerful organizations with the agencies of education and the agencies of religion for the purpose of waging one common unceasing warfare against law breaking, against jealousy, against prejudice, against ignorance, the four greatest foes of religion and education and fraternity."

## The Rochester Convention

The Fourth General Convention of the Religious Education Association was, according to the judgment of those present who had also attended those of earlier years, the best of all. Meeting in a blizzard that tied up railroad traffic and rendered attendance on the meetings difficult, the enrolment of delegates was, nevertheless, 528, from 25 states and five foreign countries. In addition to this there were the large numbers attending the general meetings, running as high as 2,200, and taxing the capacity of the Central Church, where the principal sessions were held. The program was carried out substantially as printed. Despite the rearrangement occasionally necessitated by some speaker being temporarily snow-bound, there was a remarkable unity to the thought of the whole convention. All the papers will be published, the principal ones in the Volume of Proceedings, and some of the discussions and other papers in the Journal.

The full list of officers elected will be found on page 40. Mr. Henry F. Cope was elected General Secretary by the Executive Board. The full report of the chairman of the Executive Board was accepted, including the budget on page 39.

This report reviewed the salient matters in the secretary's report and called attention to certain particular features, as follows: "It can hardly be doubted that, aside from the work of the central office and the Journal, the most important, definite work to be accomplished by the Association must be done *through its various departments*. This work has been definitely recognized during the year by the Executive Board and, in a few cases, modest sums have been appropriated for special inquiries in these departments. It is gratifying, therefore, to be able to report that a decided advance has been made during the year in the work done by these departments. A portion of the important results of this work appears in connection with the present annual convention. The Association may confidently look for increasingly definite and valuable results from the several departments at the annual conventions. In some cases the inquiries instituted must extend over a number of years; but in every year it may be hoped that



at least three or four of the departments will have significant contributions to make, not only to the convention, but to the permanent materials available for religious education. \* \* \* Perhaps the most important single action taken by the board is the unanimous recommendation that, with the beginning of the new year, the position of *General Secretary* should be offered to Mr. Henry F. Cope, who has served so efficiently as acting secretary during the year past. The very creditable showing made in the work of the Association is largely due to the wise and efficient service of Mr. Cope. \* \* \* The board recommend: First, that the reports of the Secretary and the Treasurer, as accepted and printed by order of the Executive Board, be received; second, that the specific recommendations of the Secretary's report, as given on pages 8-11 of that report (pp. 30-39 herein), be adopted; and, third, that the following changes in the constitution be presented to the Convention." The changes referred to, together with the recommendations, were adopted; the changes will appear in detail in the Volume of Proceedings, perhaps the most important changes being those by the adoption of which the Departments of Secondary Public Schools and Private Schools were merged under the title Secondary Schools, the Department of Correspondence Instruction was merged with Universities and Colleges and Theological Seminaries; two new departments were created, namely, "Foreign Mission Schools" and "Fraternal and Social Service."

This convention also decided two other matters of interest to all members: First, that a volume uniform with those already issued should be published and sent, without further charge, to all members, and that members would continue to receive the Journal as before. Second, that a general convention should be held early in the year 1908.

The newly elected Executive Board was organized with the following officers for the ensuing year: Chairman, William Douglas Mackenzie; Vice Chairman, Loring Wilbur Messer; Recording Secretary, William P. Merrill; Treasurer, James Herron Eckels.

The general spirit of the convention is nowhere better expressed than in the *Report of the Committee on Resolutions*, which follows:

1. Resolved, That the Association wishes to express its warmest gratitude to the local committee of arrangements under the chairmanship of Dr. H. H. Stebbins and the various committees associated with them, for the marked thoughtfulness, the unstinted devotion, and the extraordinary efficiency with which their work has been done; to the different churches and institutions of the city that have so heartily co-operated in providing for the pleasure of the delegates and in meeting the needs of the Association and its departments in their multiplied gatherings; to the students of the Rochester Theological Seminary, to the pupils of the public schools, and to the Glee Club of the University of Rochester, and those associated with them, for the inspiring service of song rendered; to the press of Rochester for the intelligently appreciative and satisfactory reports of the sessions of the convention; to the railroads for courtesies extended; and to the large number of distinguished speakers who have testified to their interest in the great cause for which the Association stands by coming at large expenditure of time and money to share in its deliberations.

2. That the Association reaffirms its original policy that it does not exist to rival or supplant existing educational or religious organizations and agencies, but rather to furnish to all these a common ground on which they may meet, and a clearing house for educational and religious ideas and ideals; thus giving to these institutions opportunities to supplement one another's work, and to make the peculiar contribution of each most surely affect all; and in general to secure such co-operation, unification and federation as shall indefinitely strengthen the influence of all. The Association gratefully recognizes the cordial co-operation increasingly given in its work by these various organizations and agencies; and registers its purpose, in loyal regard for their separate tasks and with their permission, steadily to utilize, for the great common ends of all, their splendid strength. Only thus can the Association fulfil its aim to stand for *the unification and consolidation of the ideal forces of the nation*. This means that the specific work of the Association must inevitably be done chiefly through its Departments, which represent these existing institutions and interests of all kinds. On the work of these departments the work of the Association must increasingly depend.

3. That, as the foundation for such possible unification and consolidation, the Association rejoices in the matured conviction, everywhere more manifest, of the essential unity of all education—recreative, manual, intellectual, aesthetic, moral and religious—that true training of any side of man is training everywhere, that neglect anywhere is neglect everywhere. This sense of the essential unity of the work and aim of all makes possible a co-operation of the ideal interests and forces earlier hardly to be dreamed of.

4. The Association believes that the record of the year just closed, with its steady progress financially, through its publications and through its central office, makes clear that it has quite passed the experimental stage, and has reached a position of assured permanence and strength. It has good reason to face hopefully and confidently its future tasks. The year began, for certain special reasons, in much discouragement; it ends in glad confidence. The Association was born in a deep sense of our national need of a great new emphasis upon moral and religious education—of the interpenetration of educational and religious ideas. If it did not exist, patriotism alone would demand that another agency, to do exactly its work, should be formed without delay. It is needed; it is meeting the need; it must meet it more and more. (Signed: Henry Churchill King, L. L. Doggett, J. L. Cunningham, W. L. Hervey, Richard C. Hughes.)

The general impression made upon the public was well reflected in the splendid reports given by the several local papers, which devoted many pages to the addresses and to estimates of the meetings. Besides these accounts, the convention was reported at length in many journals. The spirit of these reports is represented by that which follows.

From the very large number of full reports, often occupying several pages, the following brief, representative sentences are drawn:

"Demonstrated clearly the vitality of the Association and the idea for which it stands."—*The Interior*.

"The Bible was exalted as the basis of moral and religious culture."—*Christian Advocate* (N. Y.).

"For the fellowship, the visions and the summons of these meetings we thank Thee."—*The Watchman*.

"Proves the effectiveness and vitality of an organization whose formative period has been watched with many hopes and some misgivings."—*The Outlook*.

"The Rochester convention surpassed in numbers those of previous years and equalled in enthusiasm and hopefulness the historic meetings at Chicago in 1903."—*The Standard*.

"It fairly made one's blood tingle to mingle in such a company of strong, cultured, clear-visioned men, who, while recognizing the magnitude and power of the forces of evil at work in the world, are nevertheless so sure of God that they are sure of the future."—*Christian Advocate* (Nashville).

"The impressive gathering of one of the most significant of our national organizations at work for the higher welfare of America."—*The Christian Register*.

"A gathering of power—well worth while."—*The Christian Endeavor World*.

### Executive Secretaries of Departments

The various departments have been organized and the Executive Board has appointed their Executive Secretaries as follows: The Council, Clyde W. Votaw, Ph. D., Chicago, Ill.; Universities and Colleges, Wallace N. Stearns, Ph. D., Grand Forks, N. D.; Theological Seminaries, Shailer Mathews, Ph. D., D. D., Chicago, Ill.; Churches and Pastors, William P. Merrill, D. D., Chicago, Ill.; Sunday Schools, J. Richard Street, Ph. D., Syracuse, N. Y.; Secondary Schools, Arthur Gilman, A. M., Cambridge, Mass.; Elementary Public Schools, John W. Carr, A. M.; Dayton, Ohio; Fraternal and Social Service, Walter M. Wood, Chicago, Ill.; Teacher-Training, Marianna C. Brown, Ph. D., New York City; Christian Associations, William Knowles Cooper, Springfield, Mass.; Young People's Societies, Rev. Harrie R. Chamberlain, Rochester, N. Y.; The Home, Mrs. Andrew MacLeish, Glencoe, Ill.; Libraries, Miss Mary E. Ahern, Chicago, Ill.; The Press, William T. Ellis, Philadelphia, Pa.; Foreign Mission Schools (no nomination); Summer Assemblies, Lincoln Hulley, DeLand, Fla.; Religious Art and Music, Lester B. Jones, M. A., Chicago, Ill.

## Notes

A new guild has been organized at Detroit, Mich., with the Rev. R. B. Davidson as chairman of the executive committee.

An exhibit under the auspices of the R. E. A. was conducted Feb. 25-28, at the New Paltz Normal School, N. Y., in the charge of the Rev. Franklin D. Elmer. This exhibit has also been shown at a number of points in Connecticut in connection with the State Sunday-school Association.

The Winchester Guild, at Winsted, Conn., is the recipient of a gift of \$500 to be used in maintaining courses of lectures.

During the past month over 100 volumes have been added to the permanent exhibit and reference library in the executive office, through the courtesy of the publishers. It is planned to issue a complete list of the valuable books in this exhibit. We have also received a large number of pamphlets and much general material for the exhibit, including the complete set of the Sunday-school publications of the Unitarian Sunday-school Society.

"Education" has recently published a valuable list of works on Religious Education.

"Social Education Through the School" is the title of a valuable article by William Bishop Owen in *The School Review* for January.

The department of Superintendence of the National Education Association held its convention in Chicago in February. The prominence given to the problems of moral and social education was very noticeable; at some of the sessions every paper might well have been presented from the platform of the R. E. A.

Prof. Herman H. Horne, Ph. D., State Director for New Hampshire, has just published, through the MacMillan Company, "The Psychological Principles of Education." The last section of this book is devoted to Religious Education, especially considering the various agencies therefor; it contains many references to the published volumes of the R. E. A.

The Brown University Y. M. C. A. holds informal meetings after the vesper services, at which the vesper preachers lead discussions on matters of vital interest. At the first of these meetings Dr. Lyman Abbott spoke on "Journalism and Its Moral Responsibilities."

## **The Council of Religious Education**

The Council held a departmental meeting in connection with the General Convention at Rochester. A thorough discussion was had of the work of the Council and of the plans for the future. One new member, the Rev. E. B. Chappell, of Nashville, Tenn., was elected. Dean George Hodges, D. D., of the Episcopal Theological School, Cambridge, was selected to make the annual survey for the next convention. Prof. George Albert Coe, Ph. D., was elected President of the Council; President L. L. Doggett, Ph. D., Recording Secretary and the Executive Board has since elected Prof. Clyde W. Votaw, Ph. D., the Executive Secretary of the Council. These officers are already pushing the work of the Council with characteristic energy and wisdom.

## **Salaried S. S. Superintendents**

The appreciation of the place of the Sunday school as an educational agency is steadily deepening; there is growing from this the realization of the need of expert, properly trained service for the conduct and direction of this agency. The inquiries received at the office of the R. E. A. on this subject are many, covering the questions of available persons for this work, their salaries, the experiences of schools employing such officers and the matter of the kind of special training needed. It will be of not a little value if data can be collected on this subject. What schools now employ and pay salaries to their Directors or Superintendents? Send us the names of such schools. What are the duties of such officers, that is, have they any church work outside that in the school? What is the success of the plan? For the good of all schools write us what you know of any trying this plan.

## **Did You Get Yours**

In the last days of February we mailed to every member of the Association a package containing three documents: The Official Program of the Rochester Convention, the Secretary's Annual Report and a circular letter calling attention to the fact that nearly all annual membership fees were then due. We have reason to fear that many did not receive this package. *Did you get yours?* If not, *please notify us at once.* If you did receive your package, have you followed the suggestions of the circular letter?

## **One Way to Help**

Some of the warmest and most sincere friends of the R. E. A. are unconsciously putting it to much unnecessary expense and labor and thus unintentionally hindering its work by failure to make prompt payment of their annual dues. This necessitates the expense and labor of sending further reminders and statements, a matter running into much time and money when there are so many small accounts. Have you paid your dues for *this year—1907*? Nearly all become due on February 1, and if you have not remitted since then, your annual fee is probably now due. Its early remittance will add not a little to its value.

## **The Sustaining Plan**

It will undoubtedly be very much more to the advantage of the Association and to the successful promotion of its work if it shall be maintained by a large number of givers of relatively small amounts than by a few donors of large sums. It must be remembered that the regular fee for active membership does little more than pay for the literature and service which the member receives; it is not sufficient to sustain and promote the general work of the Association. There is therefore definite and urgent need for a general sustaining fund in order that the Association may enter on and properly cultivate the great field of opportunity and service inviting it. The Sustaining plan contemplates the prosecution of this work by the aid of those members who will take out Sustaining Memberships, paying a minimum annual fee of \$100.00, thus not only paying for the literature which they receive, but also making a small and regular gift to the definite work of promoting and improving moral and religious education.

The number of Sustaining Members is now 100. It should be increased until it is sufficient to make unnecessary any special appeals for support. If this is a desirable goal, help us reach it.

## **Pacific Coast Conference**

The National Education Association holds its fiftieth anniversary at Los Angeles, California, July 8-12, 1907. In connection with this meeting the Religious Education Association will hold a conference. This will give an opportunity for the many members on the Pacific Coast and the large number who will be in attendance at the N. E. A. convention to attend this conference and come into closer touch with the work of the Association.



## The Service of the Association \*

### A. A REVIEW.

The salient features of the work of the Association for the year past are:

FIRST—In the direction of *arousing the public mind* to a sense of the need and value of religious education,

(a) Through *local conferences*; the Secretary has attended twenty-eight special local conferences and others have been conducted by members of the Association in different important cities.

(b) Through *addresses* at educational and similar gatherings, at church conferences, meetings of Teachers' Associations and at Summer Assemblies; over seventy addresses have been given, on the work of the Association, by its representatives. Especial help in this direction has been received from President Faunce, President King, Dr. Sanders, Professor Robinson and Professor Willett, while others have rendered occasional service. A number of special addresses have been given by the Secretary at churches, etc.

(c) By *conferences with groups of leaders* at various important points.

(d) One special *departmental conference*, that of Christian Associations, held at Indianapolis on June 4, 1906.

(e) Through *literature*; copies of the journal, RELIGIOUS EDUCATION, booklets and other literature of the Association circulated at over one hundred Summer Assemblies, the volumes placed on exhibit at many such gatherings; literature distributed at state and national meetings of such bodies as the Young Men's Christian Association, Christian Endeavor, Baptist Young People's Union, Sunday School Associations, Teachers' Associations, National Education Association and Southern Education Association.

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\* The Annual Report of the General Secretary, Henry F. Cope, for the year ending January 31st, 1907, presented to the Executive Board of the Association at its regular meeting, in Chicago, on January 17th, 1907, unanimously approved; and the recommendations therein adopted by the Executive Board as a part of its report to the Association.

(f) By the publication and distribution of a *new journal* entitled "RELIGIOUS EDUCATION," entered in the mails as second-class matter, mailed to all members and to a small number of individual subscribers; six issues of this journal have been published during the year and 18,000 copies distributed. The journal has met with a very cordial reception.

Early in the year the work of publishing the PROCEEDINGS OF THE BOSTON CONVENTION, under the title "AIMS OF RELIGIOUS EDUCATION," was completed, and 2,183 copies of this volume have been distributed during the year.

The total number of pieces of literature distributed during the year is 51,162.

(g) By the organization of *new guilds* and the encouragement of those in existence. The work of the guilds represents one of the most valuable of the Association's activities, but its success in each community depends entirely on the zeal and wisdom of the immediate promoters; unless there is at least one person who will put a good deal of energy and tact into this, it is not worth attempting. Especial mention is made of the splendid work of the guilds at Hyde Park, Chicago, and at Winsted, Conn.

(h) By the press. A considerable amount of helpful *publicity* has also been secured by notices and articles in the daily papers and in religious and educational journals.

SECOND—In the direction of *organizing the forces of Religious Education*.

(a) *Strengthening the membership*. At the beginning of the year there were indications that more than half of the membership of the previous year would be lost to the Association on account of the failure to hold either a general convention or a series of local conferences, the delay in publishing a volume and the fact that the Association was still very deep in debt, while the annual fee for membership had been increased 50 per cent. A large number of the members had joined simply to secure the annual volumes; it was apparently a hopeless task to obtain \$3.00 as a gift from those who looked to pay only \$2.00 and to receive a large volume. A further reduction was occasioned by the withdrawal of those who had not clearly understood the purposes of the Association, some, at first, looking to it as a revolutionary movement, as an immediate solvent of all difficulties or as the exponent of some particular school of thought. But the losses

have been apparent rather than real, owing to the fact that, prior to this year, some 400 odd names had been carried as those of members who actually had had no connection with the Association since 1903.

Many of those who withdrew were persuaded to reconsider, by appeals to altruistic motives, by means of the journal, and in the hope of a volume in the coming year. We are able to report, instead of a large decrease, a slight increase in the number of members. During the year the loss by withdrawal, death and removal beyond tracing, has been 39, while the gain by new members has been 169. The present membership is 1,960, of whom thirty-one are life members and seventy-seven sustaining members. This is a net gain of 130 for the year.

It seems reasonable to conclude that, since the Association exists to promote certain ideals, and since it cannot at present return to every member full value for money received, it is unwise to labor to secure a large popular membership; the aim should be rather the unification in this organization of all those persons who, holding its ideals, are sufficiently interested to make the small financial sacrifice and the larger personal investment for their promotion. The appeal for membership must be addressed to altruistic motives. The plan of sustaining memberships has been pushed, so that we now have seventy-seven members who pay at least \$10.00 per annum in addition to those who are pledging larger amounts. But the larger gain has, without doubt, come from the closer unity which has been brought about in the membership partly by means of the journal as a medium for the exchange of news and views.

(b) *Co-operating with other agencies.* By correspondence and conference we have established relations with such agencies as educational associations, clubs, teachers' organizations and various movements having purposes similar to those of the Association.

(c) *Through the Executive Office* as the center of the Association's activities. Since the first of this year the office has been completely furnished and equipped with facilities for handling the heavy correspondence, consisting of 14,193 letters during the year, and for conducting its other activities. This equipment is valued at about \$1,000, including the exhibit.

THIRD—*In the direction of promoting investigation and securing improvement in Religious Education.*

Several departments have during the year been busy with specific pieces of work; e. g., the Department of the Home has been investigating the significance of the early years of childhood to religious education, the religious education of the child through stories, and the possibilities of family worship; the Department of Colleges and Universities has made a careful study by questionnaire and correspondence, of religious and moral education in the universities; the Department of Christian Associations held a conference at Indianapolis; the Department of Religious Art and Music published its Boston papers in a separate pamphlet. The Council has been doing some work in the special subjects assigned to it. Other departments have been active, too, as is manifest by the programs prepared for this convention.

The executive office has seen a remarkable development of its usefulness as a bureau of promotion and information. Every day many letters are received containing inquiries as to improved methods of religious education in the various agencies therefor. These letters come from all grades of workers, from all parts of the country and from many foreign lands, and perhaps the greatest number from those who are not members. The questions have been answered from the office or referred to those members who were familiar with the problems presented. Often helpful literature has been sent to these inquirers. No feature of the year's work has been more encouraging than this, bringing with it the assurance that the Association is regarded as the headquarters for information and assistance and that it is proving itself of real value in thus rendering direct service. If nothing else had been done this would justify the existence of this organization. We value highly the many kind words of grateful appreciation that have come as a result of endeavors to be of service in this manner.

In connection with this important work we have built up some parts of what will ultimately be a valuable exhibit on materials and methods, classified under the various departments of the Association's work. A reference library of over 400 volumes has been gathered and suitably installed; the volumes having been presented to the Association by the publishers. The library con-

tains a large number of text-books suitable for classes in religion or in ethics, works on religious and moral education, books on Bible study and works pertinent to the interests of the various departments; about 450 catalogs of educational institutions; several collections of pictures and other aids. This exhibit and library maintained at the executive office is open every day and is used by visitors in an increasing measure.

The sale of the three published volumes has been pushed during the year, with the result that 2,606 copies have been distributed.

#### FINANCES.

While the financial problem has not been entirely solved, a substantial reduction has been made in the indebtedness, and the affairs of the Association are now so organized that there should be no danger of again incurring debt. At the beginning of the year the indebtedness was \$7,987.88. By steady economy, persistent solicitation and collection, this has been reduced to \$3,449.80, a cancellation of \$4,538.08 of indebtedness. At the same time the current interest on these debts has been paid. All current expenses involved in maintaining and extending the work have been met. (Included in these figures is what is known as the "Guarantee account," which was intended to cover the debts up to the Boston convention. Feb. 1, 1906, there were obligations outstanding from the 1903 and 1904 accounts, \$5,671.56; Feb. 1, 1907, the indebtedness on this account is \$3,449.80, a reduction of \$2,221.76, of which \$685.00 was received from the guarantee fund and \$1,536.76 was taken from this year's current income and applied to this old account. It will be noted that our only present liability is a part of that incurred before Feb. 1, 1905.)

An examination of the Treasurer's report will show that only about one-half of the total income has been used for current expenses, the other half being applied to the reduction of debts.

It should be remembered, in considering the year's work, that it has been carried on by two salaried persons only, the secretary and stenographer, instead of by four, as was the case during at least part of the year preceding.

**B. RECOMMENDATIONS.**

Turning now to face the future, I would respectfully recommend:

*First*—That a general convention be held early in 1908, and that the program be constructed and general preparations made therefor during this year.

*Second*—The publication of a volume of proceedings, under the title, "The Materials of Religious Education," uniform with those already issued, containing the principal addresses delivered at this convention; that the number of addresses so published be limited in order to avoid the condensation which has been necessary heretofore. This volume will go, without further charge, to those members of the Association whose dues are paid. It ought not to be difficult to find some person of foresight and generosity, thoroughly realizing the importance of our ideals, who would pay the \$2,500 necessary for the publication of this volume. This was done by Mrs. Nettie F. McCormick in the case of the last volume. In no way could a similar sum be invested with greater promise of doing good.

*Third*—Continue to publish the journal, "RELIGIOUS EDUCATION," making it the medium for the exchange of views and news, for popular promotion of our ideals. Some of the shorter addresses at this convention will be published therein.

*Fourth*—Enlarge and maintain the executive office in Chicago, thus permitting the increase of the value of the exhibit and reference library. At the same time foster the formation of local exhibits. This will demand active co-operation on the part of all members, in furnishing materials gathered in their experience or observations.

*Fifth*—Continue and develop the plan of securing representation of the Association's work and purposes before Summer Assemblies and all other suitable gatherings. Also arrange for a series of local conferences lasting three or more sessions each, in the important centers of population.

*Sixth*—Conduct a Congress on Religious and Moral Education at the Jamestown Ter-Centennial Exposition.

*Seventh*—Continue the campaign for increased membership, looking especially to bringing into the Association those persons and organizations already working in this field and thus correlat-

ing all existing forces for religious education. The question of receiving into membership or affiliation certain large organizations already doing specific work in religious education must receive serious consideration.

*Eighth*—Plan to retire all the debts, to increase the sustaining membership and to provide a permanent fund for promotion, publicity and extension.

*Ninth*—Give wider circulation to our splendid volumes; endeavor especially to place them in Sunday-school and other libraries. This seed must not stay locked up in our granary.

*Tenth*—Continue the promotion of Bible study. Valuable service may be rendered in at least two directions: by encouraging all agencies engaged in promoting this work and by assisting them in the selection of the proper material and the suitable text and reference books, and in the adoption of right educational methods.

*Eleventh*—Develop our state work. The experiment of the organization of a state association has been tried in one instance. It would seem wise to allow such associations to grow out of federations of guilds existing in the various states.

In two directions, however, decided advantage may be secured in the several states: (a) By larger co-operation on the part of state directors. These officers may arrange conferences; may secure opportunities to represent the Association, or to have others do so, at important appropriate gatherings; circulate Associational literature; send lists of possible members to the office; send out in their own states form letters inviting to membership; by correspondence or otherwise secure financial support from generous persons in their field. (b) By gathering all those members of the Association residing in their respective states for an annual conference or state convention; meeting, perhaps, at first, in connection with some other large general educational gathering. Both the calling and conduct of such a meeting should be one of the duties of a state director.

*Twelfth*—But the most important work of the coming year must lie in the direction of developing the activities of the departments. Through these organizations, with their splendid equipments, we must make ever-growing contributions to the



solution of the problems of religious education, the promulgation of its high ideals and the general service of the Association.

(a) To this end certain changes and additions are suggested in the departments:

I would respectfully recommend the creation of two new departments, viz:

**Social Workers.**

Foreign Mission Schools (Native schools in Mission fields).

The first would bring together those persons specifically engaged in educational work in social settlements, industrial classes, boys' clubs, playground and recreation associations, fraternal organizations, independent evening schools, etc.

The second would group the teachers in schools for native students in the foreign mission fields. There is a wide field here from the workers in which we frequently receive inquiries and appeals for aid. Their problems are peculiar to their own work, on account of the character of their students and the circumstances of the schools, while their opportunities for direct religious education are unsurpassed.

During the past year we have gained several members in the foreign mission field as well as a few in Europe. The question of the creation of a department for workers in foreign schools raises the issue as to the policy of extending our membership beyond North America. It would certainly seem to be the proper duty of the Association to, at least, aid and advise our fellow countrymen who are meeting the problems of religious education in their fields in foreign lands; nor can we refuse our fellowship and assistance to any in any land who desire to further amongst their own people our ideals.

I would also recommend that Department VIII, "Private Schools," be merged into Department VI and that the name of the latter be changed to "Secondary Schools."

(b) From the general treasury of the Association small appropriations may be made to cover the necessary expenses of departments, as for postage, etc.

(c) Plan to publish the results of the work of departments.

(d) The executive officers of the departments must be urged to undertake specific pieces of investigation and to prepare definition contributions to our knowledge of religious education. In-

quiries received in large numbers at the executive office indicate the following pieces of work, which, among many others, the departments respectively concerned might with great advantage undertake:

Department II, *Universities and Colleges*. Outline courses in Bible study, in ethics, Christian institutions, these correlated to specific college years. Also, in conjunction with the *Department of Religious Art*, selection of material for worship in college chapel.

Department V, *Sunday Schools*. Might indicate suitable textbooks and other material for the use of graded Sunday schools; might gather and publish outlines of the various curricula now in use; might suggest methods of organization, gradation, etc.

Departments VI and VII, *Public Schools*. Outline courses in ethics; investigate the plan of teaching ethics by patriotism; collect literature on methods of moral education.

Department X, *Christian Associations*. Continue work on outline courses.

Department XII, *The Home*. Prepare manual for parents, gather suggestions and selections for family worship.

Department XIV, *The Press*. Plan a campaign of publicity; syndicate appropriate material on religious education.

The proposed department of *Social Workers* might exhibit the methods used in various voluntary organizations, as playground leagues, settlements, evening schools, etc.

For all departments, I would particularly urge that hereafter a stated feature of the program of each at the general convention be the presentation of a bibliography covering its own field.

The cordial, patient and sympathetic support of the members of the Association during the past year is gratefully acknowledged. The new year is faced with confidence in its continuation.

The year now beginning ought to see a marked increase in the effective service of the Association; its purpose is now generally understood; its organization is practically perfected; its most serious financial problems are being solved. On the other hand the indications of a wide spread awakening and growing interest in religious education are manifold. The great opportunity lies before us. The Association is not the Officers, still less the

Secretary or the executive office; it is the body of men and women who constitute the membership, whose contributions of time and thought and means, and whose co-operation and general support carry on its work, fulfil its purposes and insure its success.

### The Budget for 1907

The following budget of expenditures for the year was presented by the Board of Directors and unanimously adopted by the Association at the Convention:

#### ESTIMATED EXPENDITURES.

General Secretary .....	\$ 3,000.00
Office Assistant .....	900.00
Rent of Office .....	900.00
Office Furniture .....	100.00
Postage and Expressage .....	700.00
Printing Journal .....	720.00
Traveling Expenses .....	500.00
Miscellaneous .....	250.00
Interest .....	125.00
	<hr/>
Present Debt .....	\$ 7,195.00
	3,449.88
Total .....	<hr/>
	\$10,644.88
Total, Including New Volume \$2,000.00 .....	<hr/>
	\$12,644.88

### Will You Help?

It is possible to increase the membership of the Association one hundred per cent, on one simple condition, viz., that we have the co-operation of every person now a member. In view of the splendid convention at Rochester and the enlarging work before the Association, this ought to be done. May we have your help? Remember, each member receives both the Journal and the new Volume without extra charge this year.

The office will send you descriptive booklets, circulars and application blanks if you will agree to invite your friends to membership, either personally or by letter.

## The Work of the Association

Its primary purpose is not so much to do things as to cause things to be done. It acts as a center, a forum, a clearing house, a bureau of information and promotion in moral and religious education.

IT PUBLISHES (1) *Special Volumes*, recognized as important contributions to the literature of religious education, as follows: THE IMPROVEMENT OF RELIGIOUS EDUCATION, 422 pp.; THE BIBLE IN PRACTICAL LIFE, 640 pp.; THE AIMS OF RELIGIOUS EDUCATION, 525 pp.; THE MATERIALS OF RELIGIOUS EDUCATION (in preparation). Members receive these, as issued, free of charge. (2) *A Journal*, RELIGIOUS EDUCATION, issued bi-monthly. (3) *Pamphlets* on special subjects.

IT MAINTAINS (1) *Executive Offices* at Chicago, with (2) *Permanent Exhibit* of methods and materials of religious education; (3) *Library* of reference work, text books and special material; (4) a *Bureau of Promotion and Information*, answering inquiries on practical problems, securing publicity, organizing meetings; and (5) a *Secretarial Staff*, engaged in the direction and extension of the work of the Association.

IT AIDS Colleges, Churches, Sunday Schools and institutions or individuals in the solution of their problems or the improvement of their methods of religious education, by correspondence and conference, enlisting the services of many leaders and specialists.

IT SUPERINTENDS (1) *Local Guilds*, conducting classes, lecture courses, investigations, conferences and exhibits; (2) *Departments*, the membership being grouped into these seventeen departments, organized for investigation and promotion in their special fields: The Council, Universities and Colleges, Theological Seminaries, Churches and Pastors, Sunday Schools, Secondary Schools, Elementary Public Schools, Foreign Mission Schools, Teacher-Training, Christian Associations, Young People's Societies, The Home, Libraries, The Press, Fraternal and Social Service, Summer Assemblies, Religious Art and Music.

IT HOLDS (1) *General Conventions*. Four great meetings have been held: Chicago, Philadelphia, Boston, Rochester, with delegates from all parts of the world. (2) *Conferences* in important cities, at Summer Assemblies and at educational institutions. Over 100 were held in 1906. (3) *Special Meetings*, with addresses.

IT UNITES in one comprehensive organization leaders and workers of all ecclesiastical, evangelical, educational, cultural and social organizations who desire fellowship, mutual exchange of thought, information and experience, and co-operation in religious education.

